

GREEK  
GESTURES



*By*

WILLIAM  
GRIFFITH

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GREEK  
GESTURES



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# G R E E K G E S T U R E S

*By*

W I L L I A M  
G R I F F I T H



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To  
JOHN ERSKINE

*Life is in motion.  
The world is busy.  
Let's to the point.*

## ABOUT THE AUTHOR

WILLIAM GRIFFITH was born in Memphis, Missouri, February 15, 1876. He entered newspaper work in New York in 1901 and for the next five years was on the staffs of several of its leading papers. In 1906 he succeeded Theodore Dreiser as editor of *The Broadway* (later *Hampton's*) *Magazine*, and since that time a number of magazines have come under his editorship. Among these are *Travel*, *McCall's*, *National Sunday Magazine* and *Current Opinion*, for which he was editor from 1917 to 1925. Since 1925 he has been editor for Wm. H. Wise & Company, Publishers.

Mr. Griffith is the author of *City Pastorals and Other Poems*, *Loves and Losses of Pierrot*, *Candles in the Sun*, and editor of *Life, Meaning and Messages of Theodore Roosevelt*, and *Great Painters and Their Famous Bible Pictures*. He is also associate editor with Edwin Markham of *The Book of Poetry*, in ten volumes, published in 1926.

## FOREWORD

THESE conversational verses, aiming fragmentarily to present the Hellenes as just about such human beings as distinguish civilization today, are, of course, not translations. With acknowledgments to the Greek Anthology, they are almost entirely original—random reports, so to say, of a twentieth-century stranger in Attica.

The early Greeks, in the light of human history, were essentially a great children, to whom life, as reflected in their art, was a part of the dawn. Speech and action alike, with them, partook of the nature of invention, of creation. They were joyous or depressed, generous or severe, kindly or cruel, after the manner of their peculiarly juvenile genius. They could conceive of oblivion, but saw death only as something shadowy and beyond. Clearly were the Hellenes, even as here sparsely portrayed, the prototypes of their gods. With them Nature was naked and beautiful beneath the sun—like Aphrodite, whose raiment falls waist-downward to her sandals on the sea, but whose pure breasts and forehead are unveiled.

Why is their culture of such especial interest and

importance to us today? For the reason that with its authors originated the principle of Progress, of movement onward and upward, not backward or downward, of destruction tending to construction. Practically nothing governs the public passions—the politics—of the so-called civilized world that did not come down from the Greeks. A ferment spreading from that source has, as John Addington Symonds observes, vitalized all the great progressive races of mankind, passing from one to another, bearing the marks of Hellenic genius, and reaching results of course far more momentous than any displayed in Greece itself.

If Walt Whitman were at my elbow he would, I believe, call these verses autochthonous, in the sense, however, of their being as indigenous to the Americas, or to Western Europe, the Antipodes, or wheresoever, as to Hellas. In other words, the beating heart and starry spirit of mankind are copartners in the business of making life a great enterprise, regardless of time and place, working to a cosmic purpose, under the direction of something that the Greeks divined and left us to question.

Possessing a distinct, though not obtrusive, romantic spirit, along with a spirit of devotion, capable of adoration, the race that could boast a Homer, a Pericles, a Phidias, an Æschylus, a Socrates, a Plato, a Sappho, a Sophocles, a Euripides, an Aristophanes,

in a constellation undimmed by the mists of thirty centuries, was particularly fortunate in the enjoyment of a shrewd sense of humor, without which little art and no culture may prevail.

W. G.



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## HELLEN

Having come cleanly into the world,  
With a singing body,  
I, the son of Deucalion,  
Shaping a prayer of joy,  
With calm thanksgiving  
Face Zeus.

## PERICLES

Complementary to the Parthenon,  
I would bequeath to Athens a shining memory,  
Wherein Aspasia may be seen and cherished.

## SOCRATES

I pay myself a drachma a day  
For standing-room in the gazing world,  
Only to see myself acting in others.

## XANTHIPPE

Zeus, what have I not endured  
To keep Socrates presentable!

## A DISTINCTION

That Bytus basks in the sunshine of favor  
And has no enemies,  
Helps to distinguish him from Socrates.

## OUT OF THE MOUTH OF PHIDIAS

That which my eye sees  
Is heaven coming to earth;  
That which my heart feels  
Is the pure love of living;  
That which I carve  
Is the joy of the body.

## TO PHIDIAS

On yonder pedestal stands a mother—  
A greater sculptor than thou, O Phidias!

## CONTRAST

Chares of Lindus  
Was reckoned a pygmy.  
Had he been Ajax,  
Or swift Achilles,  
Would he have wrought the Colossus of Rhodes?

## A MARATHON VETERAN

Now that I am scarred and halting, Heracles,  
Suffer me thy polished portico,  
Wherein to linger and listen to song and dance.  
Enough of the battle!



## PAN

Praxiteles carved Danaë and the draped Nymphs of  
Parian marble,  
But me, Pan, he carved of Pentelic marble.

## PRAXITELES IN MEDITATION

### *A Vexing Question*

What shall one do  
To make an ugly body beautiful?

SIMONIDES APPRAISES HIS EPITAPH ON  
THERMOPYLÆ

Only two lonely lines of mine  
May shine in translation.\*

SIMONIDES OF CEOS

Known to all Hellas is *one* Simonides.  
Many bear the name.

\* Referring, of course, to the epitaph or inscription written by Simonides in victorious competition with Æschylus: "Go, stranger, and tell the Lacedæmonians that we lie here in obedience to their orders."

## TO ANACREON

O Laureate of License,  
Cease to acclaim no zealot  
Who has tolerance!

## ANACREON TO CYRUS

O King!  
Of thy bounty,  
Give me tomorrow  
Before today is spent.

## ALEXANDER OF MACEDON

Having conquered the world,  
I have failed  
In the eyes of an unworldly woman,  
Who reveres Aristotle.

## STOIC

Life, for Proclus, had been a long conflict;  
Born poor and a cripple,  
Ill-favored of Tyche,\*  
And whipped about the world,  
Dying, he chattered:  
"Zeus, what a narrow escape!"

## OMEN

Power on labor is frowning in Hellas.  
Slaves in the market tell sinister stories.

\* The Greek goddess of chance.

## EURIPIDES ON LEADERSHIP

For leaders there is always a call,  
Else the herd sniff ruin in the air.

## OVERHEARD IN THE GROVE OF ACADEMUS

Nobility, Glaucus, which dully distinguishes us,  
Shines now and then in a savior.

## QUERY OF DIOGENES

Stay, brother toiler!  
Dost thou work for thy soul,  
Or for thy belly?

## SHELTER

Diogenes,  
At home, after weathering a storm,  
Hangs me, his garment,  
In the dryest part of his dwelling.

O tub! Mayst thou never spring a leak!

## A NOBLE ATHENIAN

I would be a better citizen  
And perhaps cast the shadow of Diogenes,  
Were he to spare me a better light.

## AN ANSWER

Being asked why he dwelt so meanly,  
Diogenes regretted that he deserved  
No worthier dwelling.

## DEMOS

In a foolish world  
The poet would be king.

## A CYNIC PUPIL

Casting no shadow myself,  
I dwell in that of Antisthenes,  
Arousing no envy.

## SUBJECT TO OSTRACISM

Phocion is such a paragon!  
Let's tell droll stories,  
And wonder that Athens endures him.

## ZENO

Beholding no glory in life  
Beyond being useful,  
Zeno yet waited  
Ninety-odd summers  
Before he discovered  
Himself ripe for hanging.

## PYTHAGORAS

O Man,  
Shalt thou always be outcast,  
Viewed with fear or suspicion,  
And justly condemned  
By the rest of the animal world?



## TERPANDER

Crowned with bays, bearing laurel,  
With wealth in my wallet  
(The tribute of Sparta!),  
I went back to Lesbos,  
Home of my fathers,  
After long absence.  
What was my welcome?  
Friends, former neighbors,  
Nudging each other,  
Lifted their eyebrows—  
Even inquiring  
Which were the gainer,  
Lesbos or Sparta?

## MENANDER

Having come to my senses  
Early this winter,  
With hearing intact,  
Smell and touch both improving,  
But with taste poor as ever,  
And humor unequal  
To any great strain,  
I look on a tombstone  
With growing disfavor.

## PALLADAS

Being wealthy,  
I age in comfort,  
Rebuking many who, like Anacreon,  
Are of vast appetite  
And unable to revere Cypris soberly.

## EVIDENCE

Wine is to poetry  
What water is to philosophy,  
Halloos Cratinus,  
Breathing, not of a bottle,  
But of the cask.

## BEWARE

Wine, Polycritus, has the faculty  
Of transmuting base metal  
Into seeming gold.

## BŒOTIAN

Thinking to disarm a mosquito,  
Polemon put out the light.

## HORIZONS

But for the weather,  
What would Bæotians talk about?

## ORISON

Also the gods are at work.  
May the poets keep them merry!

## SHOCK

Hermon, the miser,  
Who dreamt he had squandered an obol,\*  
Never awakened.

\* The sixth part of a drachma.

## CALLIMACHUS OF ALEXANDRIA

*Third Century, B.C.*

Even the Jews  
Call themselves the Chosen People.

### TO DEMOCRITUS

Great strength, as that of Achilles,  
May be gained from an enemy,  
Rather than from a friend,  
O Democritus!

### CLEON TO PHILETUS

Politeness—what is it, Philetus,  
Other than the trailing shadow of nobility?

## DIONE

Fond mother of Aphrodite,  
In thee,  
As in thy daughter,  
Swims beauty.

## A PROPOSAL

Zeus won Danaë with gold.  
What more may Apelles offer the lovely Lais?

## CHANGE

I, Lais,  
Once reckoned fair among women,  
Hand thee my mirror, O Cypris . . .  
It has grown cruel.

## ONCE IN ATTICA

Beholding Phryne  
Bathing under the moon,  
In sight of the multitude,  
I, Hyperides, lost my way back to a beckoning home.

## PHILODEMUS TO SELENE

Seven years added to forty are gone  
Like so many leaves let fall by the ilex,  
As my temples bear witness.  
And yet is my love for the revel a passion—  
My heart all afire for thee, O Selene,  
To make of thy grace  
The end of my madness.

## MELEAGER IN MEMORY OF HELIODORE

Stay, archer!  
I have been so smitten  
As to be callous to another wound.

## ROMANCE

Doris,  
From her window,  
Let down a ladder of illusion  
Into a gulf of shadows,  
That faltering Cleon might climb to her.

## INFATUATION

Being honey-pale, as of ivory,  
Doris is a part of the dawn.



## NEGLECT AND JEALOUSY

Curses on Cleon!  
He recalled what I had forgotten.

## ALAS!

I have come to the age, Daphnis,  
When it were wiser  
Not to treat love penuriously,  
Nor to remain a spendthrift of passion.

## LOVE

*After Agathias Scholasticus*

Being a shadow  
Woven of air  
And swayed by the wind,  
Love, often touched by the finger of passion,  
Is shattered,  
Even as death shatters life.

## SAPPHO APPRAISED

Zeus, who endures in silence  
The sight of cruel injustice,  
Seeking escape for the moment  
From the sport being made of frail mortals,  
Reproves Aphrodite for failing  
To listen to Sappho.

## ALCÆUS TO SAPPHO

Beauty has taken to strange hiding-places, Sappho;  
Tell me which one was discovered today.

## SAPPHO TO ATTHIS

### *On Going into Exile*

Recall me, Atthis,  
In days to come,  
As something between music and moonlight  
In a ghostly garden.

## SAPPHO IN EXILE

### I

Mitylene is a fable!  
Alcæus, even Atthis, how shadowy!  
What time the sun takes in setting!  
Life looking backward!  
Love gone!

### II

In Sicily  
Are violets, rosemary,  
Feathery tamarisk  
And doves that moan.

## EROS

Who but Eros  
May lift a heart so lightly,  
Or step so tenderly upon a soul!

## HELLESPONT

Alas,  
That every lover,  
Darkly driven by desire,  
Should be a Leander!

## YOUTH IN LOVE

### *A Lament*

Important messages,  
Sent in thought  
To the absent one,  
Are delivered,  
O Hermes,  
How rarely!

## THE CONQUEROR

Surviving hunger,  
Enduring cruelty,  
Love surrenders to Time.

## BEAUTY

How frail and fleet is beauty!  
Frail as a petal shaken by thunder,  
Fleet as the sunrise passing to sunset—  
Transient, immortal.

## HAPPINESS

None may be happy,  
Even in Hellas,  
Save the mother of children  
And the artist in his creation.

## THEOCRITUS

Ruinous places  
And those of solitude  
Are immaterial to an idyll.

## MELEAGER TO DIOCLES

*In Dedicating His "Garland" of Epigrams*

Audibly, in this singing of Hellas—  
In this bright cage of song—  
Beats, O Diocles,  
The heart of Meleager.

## AN ARTIST

To find time to become rich,  
At too great a cost,  
Is not in the cards dealt to Diodorus.

## FRUSTRATION

Eutychus, who paints with divine perseverance,  
And who is the father of some twenty children,  
Fails of getting a likeness  
In art, as in nature.

## AND HOMER?

Violets, which Homer loved,  
Reproduce themselves perfectly.

## THE BOXER

I, Androleos, relishing danger  
As proper to glory,  
Having once been the victor at Pisa,  
And thrice at Platæa—  
Crowned at Delphi, was carried  
Yet alive from the stadion.

## VICTOR OF VICTORS

Today Constantinus is crowned  
As first of the charioteers;  
Yesterday it was Faustinus;  
And tomorrow may Porphyrius succeed . . .  
Dionysus welcomes them all.



## IRONY

*After Philippos*

I see in myself  
Needy Aristides, who thought himself rich—  
His one sheep a flock, his one cow a herd.  
A wolf killed the sheep, and the cow died in calving . . .  
And this lone Bœotian,  
Subdued by the silence that came of no bleating,  
Nor any lowing,  
In his shed or his pasture,  
Noosed his neck in his purse-string;  
And thus laughed at Cræsus.

## A SINKING SHIP

*After Lucilius*

Where were my timbers quarried?  
What mountain went into my ballast?  
What blind builder confused cork and lead  
To make me seaworthy?

## VIEWPOINTS

Looking, at his direction,  
Into this or that enterprise,  
I observe what Cræsus sees;  
Looking as Thales directs  
I behold the stars.

## VISIONARY

Being able to see double  
After two bottles,  
Polemon describes Thales in himself.

## A SOBER FACT

Sobriety is not always necessary  
To honest men.

## GRASSHOPPER

Divine insect,  
That sips of dew  
And sings!

## THEOGNIS

### *On Social Success*

Among madmen,  
Be exceeding mad;  
Among the rich,  
Parade no penury;  
Among fools,  
Be natural.

## PLATO

### *A Contemporary Opinion*

Plato has heat in him  
And shines, as genius may,  
Without tiring the eye  
Or troubling the heart.

## A PUPIL OF PLATO

I seem never to go anywhere,  
In my mind,  
But that I meet Plato coming back.

## A PUPIL OF PLATO IN QUESTION OF OWNERSHIP

It is the passion of many  
To own something.  
Tell me, wise Plato,  
What is ownership?

## SOPHISTRY

To make failure a goal  
And to attain it  
Is success,  
According to Gorgias.

## DISCOVERY

Success  
Is a quaint betrayal.

## A GOSSIP

Simon is small change  
Rattling in a great wallet.

## OBSERVATION

Behold,  
On Pericles, on Socrates and Æschylus,  
The same sun is shining!

## ARISTOPHANES

Easy it is to make a Bœotian merry,  
Or an Athenian smile  
At the shifts of a Sophist;  
But Zeus, how hard to evoke  
The laughter of scholars!

## ÆSTHETIC

My esteem  
Of that which calls itself the world,  
Since Pericles,  
May be put into a nutshell  
Such as an ant would carry lightly.

## HIPPONAX OF EPHEBUS

*Who, in His Satires, Would Spare Neither Friend,  
Relative, Nor Himself*

Dying,  
May my couch be a thistle,  
My tombstone a wasp!

## ADMONITION

Let us live swiftly in the sunshine:  
Eternity is in the shadow.

## DECISION

Hades shall have me on my own terms,  
Or not at all.



## CIRCUMSCRIPTION

Humility comes of musing  
Upon the few things a mortal may accomplish.

## IN VIEW OF AN ATHENIAN NECROPOLIS

In yonder soil  
Sleeps the greatness of Athens.

## OUTCAST

Spurned by the soil of his country,  
Forbidden the urn of his fathers,  
Battalos was buried at sea.

## AT THE STYX

As to whether the spirit or the body be sovereign,  
Given his fee,  
Is to Charon a frivolous question.

## A CRITIC

Two lines make an epigram,  
More than three lines a rhapsody,  
Maintains Cyrillos,  
Having made neither.

## A POPULAR AUTHOR

*After Lucilius*

Minus his head,  
Craterus,  
Whose hand does his writing,  
Would suffer no great inconvenience.

## COMPOSITION

There came a long silence;  
And the Odyssey was written.

## IMPROVIDENCE

Autumn approaches, Epicles,  
And what have you woven of spring or of summer  
To wear against winter?

## PASTORAL

*After Sappho and Theocritus*

Evening—and a pale star is coming,  
And a late sun is going  
In a great cloud of gold.  
Tardy pigeons are homing,  
And a white stream of sheep is flowing  
From pasture to fold.

## SEASONS

Spring is all a green flurry,  
And would hurry to summer;  
Autumn, a fire on the altar,  
To white ashes is burning.

## ECHO

What I have heard and repeated today  
Would break hearts, and heal them.

## PAGAN

Only the promise of youth  
Lying dead  
Merits a tear.

## SPARTAN

I had but one friend.  
Death took him.  
Life bids me linger.

## ICARUS

I, the pioneer,  
Leave the air to a better pilot.



## MEMORANDA

ACADEMUS. It was in the Grove or Garden of the Academy, which derived its name from its early owner, Academus, an eponymous hero of the Trojan War, that Plato conversed with his pupils, and held his first informal lectures in philosophy. The Grove was about a mile distant from Athens. [11]

ÆSCHYLUS. Born at Eleusis, Attica, 525 B.C., this premier Greek tragic poet-dramatist fought and was wounded at Marathon. He gained thirteen first honors as a dramatist, being once defeated by Sophocles. Mortified by this defeat, he left Athens in 468 B.C. and became a resident of Syracuse, Sicily. Of the ninety plays that he wrote, only seven are extant. [36]

AGATHIAS SCHOLASTICUS, who flourished in the 6th century A.D., was a tardy voice in the great Greek chorus. At that time Alexandria and Byzantium (Constantinople) were centers of Greek culture. Agathias was not only a lyrist of distinction, but as an anthologist may be classed with Meleager. When Cephalis, in the 9th century, combined all the existing anthologies into one collection, it was from *The Garland of Meleager* and *The Cycle of Agathias* that he drew his best material. [23]

ALCÆUS was a contemporary of Sappho and, like her, was a native of Mitylene, from which he was banished because of his opposition to the ruling tyrants. His odes in the Æolic dialect—arranged in ten books by the Alexandrians—attained wide popularity. Only fragments remain. He originated the form of stanza, Alcaic, named after him. [24]

ALEXANDER of Macedon was a pupil of Aristotle, who strongly opposed his later plans for world conquest. Yet Aristotle was ever highly esteemed by Alexander, through whose munificence he was enabled to establish his famous Lyceum in Athens and to make unprecedented scientific investigations throughout the known world. [9]

ANACREON sang chiefly the praises of love and wine. Finding his way from his native Teos to Athens, in the early flush of his youth, he became the courtier and laureate of tyrants. The great body of his fragments, and the numerous copies of his poems, speak of love as an engrossing amusement, of feasting as spoilt by earnest conversation, of old age with a sort of jovial regret. [9, 16]

ANTISTHENES, founder of the Cynic School of philosophy, was a disciple of Socrates. Customary morality and the demands of decency, as well as the pleasures of life, both material and intellectual, were ridiculed by Antisthenes and were denounced as depriving man of his freedom and, hence, as leading to nothing but unhappiness. [13]

APELLES flourished as a painter under both Philip and Alexander the Great. His greatest work, and perhaps the most perfect picture of antiquity, was the Aphrodite Anadyomene, originally painted for the temple of Æsculapius in Cos. It was afterwards bought by Augustus for 100 talents (\$1,200,000) and placed in the temple of Cæsar in Rome. Lais and Phryne were among the models of Apelles. [20]

ARISTOPHANES, greatest of the Greek comic poets, was "an aristocrat who ridiculed radicalism and the advanced democracy of his day, but spared the vices of his associates and



his party" . . . In matters of religion, he was a staunch defender of orthodoxy against the new physical school, and was never weary of attacking Socrates and Euripides for backsliding from the old faith. Demagogues, philosophers, rhetoricians, were his abomination. His ideal was the plain, sturdy citizen of the good old school, who beat the Persian at Marathon. [37]

ARISTOTLE was summoned to the court of Macedon, about 343 B.C., to undertake the education of Alexander, then thirteen years old. Eight years later he returned to Athens and founded his school of Peripatetic Philosophy. On the death of his great patron, Alexander, the revolt against the Macedonians forced Aristotle to flee from Athens to Chalcis, where he died, 322 B.C. [9]

BÆOTIAN, derived from Bœotia, the most important State of Central Greece, excepting Attica, was synonymous with boorish or dull. The Bœotians excelled as farmers, and made good soldiers, but they were rude and unsociable, and took little part in the gradual refinement of manners and intellectual development of the Hellenes. [17, 18, 31, 37]

BYTUS was an Athenian dilettante, a patron who would be a poet-philosopher, an otherwise inconspicuous contemporary of Socrates. It is of interest to recall that the great philosopher was bitterly attacked by Aristophanes as a sophist and innovator, and drew upon himself, by his mode of life and the character of his opinions, the enmity of both patrician and plebeian in Athens. [4]

CALLIMACHUS was famous as a critic, grammarian and poet, being incidentally chief Librarian of the Alexandrian

Library. It was a common practice of the ancient races to refer each to itself as elect, or chosen. [19]

CHARES of Lindus was a Rhodian sculptor, and pupil of Lysippus. He designed the Colossus of Rhodes to commemorate the successful defence of that place against Demetrius Poliorcetes, King of Macedonia, 304 B.C. Representing the Rhodian sun-god, Helios, and more than 105 feet high, the statue required twelve years to complete and cost the equivalent of \$500,000. It is said to have been made from the engines of war which Demetrius was forced to abandon. [6]

CHARON, as the ferryman of souls across the Styx, would naturally have a pronounced opinion about the imperishability of the spirit as compared to the physical body, but had an eye to business. [40]

CIRCUMSCRIPTION. While fear was not prominent in the Greek attitude toward their gods, there was a very distinct sense of human limitation; and the gods, as the source of all that came to men, were approached with offerings and prayers, either to win their favor for the future or in thanksgiving for the past. [39]

CONSTANTINUS, FAUSTINUS and PORPHYRIUS were charioteers of the Byzantine period, celebrated in the Greek Anthology. They were not so much rivals, apparently, as successors to one another in the hippodrome at Constantinople. [30]

CRATINUS, a famous Athenian comic poet of the 5th century B.C., exhibited twenty-one plays and was nine times victor in the dramatic contests. He originated the political comedy,

attacking even Pericles in two of his plays. Aristophanes defeated Cratinus, 425 B.C., with his *Acharnians*, and a year later with the *Knights*. In the parabasis of the latter play, Aristophanes refers to his elder rival as "an ancient ruin." Cratinus retorted with his *Wineflask*, which won the first prize over Aristophanes' *Clouds*. [17]

CRÆSUS, King of Lydia, subjugated the Ionian, Dorian, Æolian and other tributary peoples. His ability in practical affairs made him the richest of monarchs. His capital, Sardis, was a center of arts and letters, and Cræsus was a munificent patron. He was dethroned by Cyrus the Great. [31]

CYRUS, surnamed the Great, of Persia, was not only called "father" by the Persians, but was looked upon by the Jews as their liberator, and was admired by the Greeks for his qualities as a ruler and legislator. Anacreon was about thirty-four years old when Cyrus died. The poet was a resident of Abdera, from which he fled when Cyrus captured the city, 545 B.C. [9]

DANAË was the mythological daughter of Acrisius of Argos, and mother of Perseus by Zeus, who visited her, while she was confined (a victim of parental discipline) in a brazen tower, in the form of a shower of gold. [7, 20]

DAPHNIS, son of Hermes and a Sicilian nymph, was beloved by a nymph, who made him promise never to have commerce with mortals. He broke his promise and, according to legend, was punished with blindness or else with petrification. [23]

DEMOCRITUS of Thrace inherited an ample fortune, and visited the chief countries of Asia and Africa. He was of a cheerful

disposition, and was prompted to laugh at the follies of mankind (hence his nickname "The Laughing Philosopher"). According to tradition, Democritus destroyed his eyesight in order to be less disturbed in his philosophical speculations. [19]

DEMOS denoted, in Greek, the whole body of Athenian citizens—that is, the State. [13]

DIOGENES in his youth emigrated from Sinope, Asia Minor, to Athens and for a time lived, according to Seneca, in a tub. While on a voyage from Attica to Ægina, he was captured by pirates and sold to a certain wealthy Corinthian named Xeniades, who restored him to liberty. His austerity and contempt of comfort gained him the respect of the Athenians, who humored his moods of criticism and rebuke. Practical good was the chief aim of his philosophy. [11, 12]

DIONĒ, in Greek mythology, was the daughter of Oceanus and Tethys, and the mother by Zeus of Aphrodite. [20]

DIONYSUS, the Greek god of wine, was sprung of Zeus and Semele, daughter of Cadmus of Thebes. He was also called, both by the Greeks and the Romans, Bacchus, *i.e.* the riotous god, which was originally a surname of Dionysus. [30]

ECHO, according to legend, by her garrulity prevented Hera from surprising Zeus, her husband, in company with the nymphs. Hera punished Echo by condemning her never to speak first and never to be silent when anyone else spoke. She pined away to a bodiless voice (echo) for love of Narcissus. [42]

EROS, son of Aphrodite and god of love, is represented in early Greek art as a winged youth, holding a flower or very commonly a lyre. The bow and arrows, which were familiar attributes in Hellenistic times, seem to have been introduced in the 4th century B.C., when Praxiteles and Lysippus made statues of Eros. [26]

EURIPIDES, in contrast to his great predecessors, Æschylus and Sophocles, represents in his dramatic writings the new moral, social and political movements that were transforming Athens at the close of the 5th century B.C. His contempt for the mob was the reaction of a keenly sensitive nature that felt itself misunderstood, or not properly appreciated, by the rank and file of Athenians. Of the seventy-five or more plays accredited to him, eighteen remain. [11]

GORGIAS, a contemporary of Socrates and Plato, and celebrated as a sophist and rhetorician, was "an independent cultivator of natural oratory, with a gift for brilliant expression of a poetic and often turgid kind." When Gorgias went from his native Sicily to Athens, 427 B.C., his florid eloquence won him fame and fortune. Plato named one of his dialogues after Gorgias. [35]

HELLAS, the country of the Hellenes, comprised the peninsula south of the Cambunian Mountains, with the neighboring islands. Peninsular Greece comprised Thessaly, Epirus, Central Greece (including Acarnania, Æolia, Doris, Locris, Phocis, Attica and Megris) and Peloponnesus (including Corinthia, Achaia, Elis, Arcadia, Argolis, Laconia and Messenia). The chief islands were Crete, Rhodes, Cos, Samos, Chios, Lesbos, Tenedos, Samothrace, Salamis and the Ionian group. [27]

HELLEN was the legendary ancestor of the true Greeks, or Hellenes, consisting of the Dorians, Æolians, Ionians and Achæans. Hellen properly typified the essential spirit and characteristics of the race, to which Hesoid and Archilochus first applied the name Hellenic. [3]

HIPPONAX, who flourished in the 6th century B.C., was a Greek iambic poet, ranking third to Archilochus and Simonides. Expelled from Ephesus under a political cloud, he took refuge in Clazomenæ, one of the twelve cities of Ionia. There his deformed body and malicious disposition exposed him to the caricature of the sculptors Bupalus and Athenis; but his satirical retorts were so effective that, tradition says, they hanged themselves. [38]

HOMER. Of his personality nothing is known. Seven cities—Smyrna, Rhodes, Colophon, Salamis, Chios, Argos and Athens—contended for the honor of being his birthplace. He is said to have died on the island of Ios. The tradition that he lived on the island of Chios, and in his old age was blind, is supported by the Hymn to the Delian Apollo. His fondness for flowers, especially violets, is of rhapsodic tradition. [29]

HYPERIDES, a celebrated Attic orator and contemporary of Demosthenes, whom he supported in his opposition to Philip of Macedon and Alexander, was noted for his grace, indolence and urbanity. His infatuation for Phryne, whom he defended, in the Athenian tribunal, on the charge of immorality, is of hearsay record. [21]

ICARUS was the legendary son of Dædalus, and was drowned in the Icarian Sea (named for him) near Samos, in his flight

from Crete. He is reputed to have flown so near the sun that his wings of wax, made by his father, melted. [43]

LAIS, a Greek courtesan of great beauty, was born in Sicily and was taken to Corinth when a child. She attracted the attention of the painter Apelles, and was one of his models. She is said to have been stoned to death by some Thessalian women whom she had made jealous. [20]

LEANDER of Abydos, the lover of Hero, nightly swam the Hellespont to visit her in her tower at Lesbos. One stormy night the light in the tower, by which his course was guided, was extinguished, and he drowned. His body was washed ashore, and on discovering it Hero leapt from her tower and was killed. [26]

LUCILIUS is represented in the Greek Anthology as one of the few epigrammatists who enjoyed a sense of humor, albeit tinged with irony. [32, 41]

MARATHON. In September, 490 B.C., on the plain of Marathon, eighteen miles northeast of Athens, between Mount Pentelicus and the sea, was fought the momentous battle between the Greeks (10,000 Athenians and 1,000 Platæans), under Miltiades, and more than 100,000 Persians, under Datis and Artaphernes, which preserved Greek independence. The Greek loss was 192; the Persian, 6,400. [6]

MELEAGER, in his *Stephanos* or *Garland*, was the first gatherer of old Greek roses of poesy that, with many fallen petals by the way, still yield a perfume, "unfading blossoms of a fadeless Spring." It forms the nucleus of the Greek Anthology. Meleager, like Philodemus, was a native of Gadara. [22, 28]



MENANDER, born in Athens in 343 B.C., gained recognition as a comic poet in his early manhood and became the master craftsman of the "new comedy." He was distinguished for his wit, the refinement and perfection of his language and for his ingenious plots. More than a thousand fragments of his hundred or more plays remain, and a considerable collection of gnomes are attributed to him. [16]

OBSERVATION. Pericles, Socrates and Æschylus lived contemporaneously in Athens. There dwelt on earth in the same day and age Sophocles, Euripides, Pythagoras, Herodotus, Zeno, Hippocrates, Pindar, Empedocles, Democritus, the Apostle Paul and Confucius. [36]

ODYSSEY. Although, as Mahaffy observes, a controversy once raged over the priority of the *Iliad*, it seems now settled that the *Odyssey* was a later work—how much later it is impossible to say. The limits assigned have varied from those who believe it the work of the same author in his old age, to those who place it two centuries later, owing to the difference in its plan and style. But, as Bonitz says, if it was not composed in the old age of Homer, it was composed in the old age of Greek epic poetry, when the creative power was diminishing, but that of ordering and arranging had become more developed. [41]

OMEN. In its most flourishing period, Athens contained upward of 10,000 dwellings, and had at least 100,000 free inhabitants and more than twice as many slaves. Only about 20,000 citizens were entitled to vote. The decline of Athenian power and prosperity dates from the close of the Peloponnesian War, 403 B.C., which had exhausted the re-



sources of Athens and bent, if not broken, her spirit. The moral fiber of the people gradually weakened. [10]

OUTCAST. Greek ideas about the soul and the after life were indefinite, but it certainly was the popular belief that the soul survived the body and either hovered about the tomb or departed to a shadowy region. Death by drowning and sea-burial were peculiarly abhorrent to the Greeks. [39]

PAN, the Greek god of pastures, forests and flocks, is depicted, not as vainglorious, but as humbly, if not plaintively, accepting the fact that the great sculptor, Praxiteles, carved his image in marble inferior to that in which he carved Danaë and the Nymphs. Parian, the best white marble of Greek sculpture and architecture, was quarried on the island of Paros, in the Ægean Sea. Pentelic, of somewhat inferior grade, was quarried in Mount Pentelicus, about twelve miles northeast of Athens. [7]

PERICLES. The building of the Parthenon, Propylæa and Odeon was the incalculable contribution of Pericles to the glory of Athens. His mistress, Aspasia, a native of Miletus, Ionia, was undoubtedly beautiful in mind as well as body. She wielded such an influence over Pericles that the war with Samos in behalf of Miletus, 440 B.C., was ascribed to her. Such was her genius that Aspasia is said to have assisted Pericles in writing his famous funeral oration over the phalanxes that fell in the campaign of 431 B.C. The romantic love of Pericles for Aspasia was unique among the Greeks. [3, 36, 37]

PHIDIAS ornamented the Athens of Pericles, and his works stand with the tragedies of Æschylus and Sophocles as the most perfect expression of the spirit of the noblest period of

Greek civilization. Lofty ideals and a thorough mastery of technique enabled Phidias, beyond any other ancient artist, to present beauty in its purity and perfection. His works incorporate the desire of Greek art to materialize the beauty which haunts reality. This endeavor on the part of Phidias was realized in the colossal statue of Zeus at Olympia, which the artist was said to have drawn from Homer, and which united divine majesty, power and loving-kindness. [5]

PHILODEMUS was born at Gadara, in Syria, and studied under Zeno. He is represented in the Greek Anthology by four epigrams, mostly erotic. Selene, the Greek moon-goddess, was the daughter of Hyperion and Theia, and sister of Helios (the sun) and Eos (the dawn). [21]

PHOCION was a self-made Athenian, a pupil of Plato and an adversary of Demosthenes. After successfully interceding with Alexander the Great in behalf of Athens, Phocion became implicated in the intrigues of Cassandra and was forced to flee to Phocis. He was betrayed to the Athenians and compelled to drink the hemlock. [13]

PHRYNE, who lived in the middle of the 4th century B.C., became a model for Praxiteles and Apelles as a result of the popular interest her beauty attracted when, during the festival of Eleusis, she publicly bathed in the sea, unclad. Being accused of profaning the Eleusinian mysteries, she was eloquently defended by the advocate Hyperides, and was carried in triumph to the temple of Aphrodite. [21]

PHILIPPUS, an excellent poet on his own account, emulated Meleager in making a *Stephanus* or *Garland*, in which every

poet represented was appropriately likened to a flower, leaf, a particular fruit or to some product of the field. [31]

PISA, PLATÆA and DELPHI were where the most celebrated national games or festivals were held. During the greater part of their existence the Olympic games were conducted by Eleans, though the city of Pisa, in whose ancient territory Olympia was situated, frequently disputed this right, until early in the 6th century B.C. Pisa was destroyed by Elis and Sparta. At Platæa, a Bœotian city on the border of Attica, other notable games were held. The Platæans were allies of the Athenians at Marathon. Eleven years after the Battle of Marathon occurred the Battle of Platæa, in which 110,000 Lacedæmonians and others, under Pausanias, defeated 300,000 Persians and ended the Persian invasion of Greece. Delphi was more celebrated for its oracle than for its games—the Pythian. They dated from 590 B.C. and were held every four years. [30]

PLATO, originally Aristocles, was a disciple of Socrates and teacher of Aristotle. He founded the Academy at Athens and taught there for nearly fifty years, until his death in 348 B.C. Having gained recognition in his youth as a poet, Plato is said to have destroyed his poems in later life, although some epigrams attributed to him are extant. Plato's philosophy, the greatest exposition of idealism in existence, was founded on the Socratic teaching, but went far beyond it in a speculative direction. It has, along with Aristotelianism, largely governed the progress of speculative thought to the present day. [34, 35]

PRAXITELES, who ranks next to Phidias as a Greek sculptor and who flourished in the 4th century B.C., may or may not have

agreed with Pliny, who called his Aphrodite of Cnidus the finest statue in the world. In it the goddess was represented as having just laid aside her clothing to enter the bath; she was naked, but, while conscious of her own beauty, showed plainly her reluctance to display it even to herself. [7]

PYTHAGORAS, born at Samos about 582 B.C., was one of the most scholarly and widely traveled men of the ancient world. He is said to have become initiated in Egypt into the venerable mysteries of that country, and there to have acquired mathematical lore and come to believe in the transmigration of souls. His sympathetic interest in all forms of animal life evidenced itself in his doctrine of soul-transmigration. [14]

RHODES, during the 6th and 7th centuries B.C., shared in the commercial prosperity of the Greek States of Asia Minor. The Rhodians were among the Greeks who served with Xerxes. Later they joined the Delian League, coming ultimately under Athenian dominion. Dissatisfied residents of the three Rhodian cities, Lindus, Ialysus and Camirus, combined to found the city Rhodes in 408 B.C. The famous Colossus was set up about 280 B.C. at the entrance of the harbor. Fifty-six years later it was overthrown by an earthquake, and lay in ruins until 653 A.D., when the Arabs captured the city and sold the bronze to a Jewish merchant. [6]

SAPPHO attained the zenith of her fame about the year 610 B.C. As late as 360 A.D. her entire works—nine books of lyric poetry—are thought to have existed. A few fragments survive. "The rest is silence." Sappho spent most of her life in her native Mytelene on the island of Lesbos, excepting a period of exile passed apparently in Sicily and Egypt. Her family

was one of wealth and influence. She shared with Alcæus the supremacy of the Æolian school of lyric poetry. Plato, in the *Phædrus*, mentioned Sappho as the tenth Muse. [24, 42]

SIMONIDES of Ceos. If the enjoyment of fame and the possession of wealth and honors over the period of a long lifetime may be an excuse for vanity, this Greek poet stands exonerated. In addition to bearing away the prize from Æschylus with an elegy on the soldiers who fell at Thermopylæ, Simonides records, in two epigrams dating from 476 B.C., that he won the prize for the dithyramb in that year, and that no man could vie with him at the age of eighty in powers of memory. The "tears of Simonides," the pathos of his dirges, became proverbial. [8]

SOCRATES. "To know one's self" was ever of supreme importance to Socrates, who seldom ventured beyond the walls of Athens because "the trees had nothing to teach him," says Plato in the *Phædrus*. [4, 36]

STOIC ethics, as exemplified by Zeno, was the ethics of apathy. The soul, or divine principle in man, should not allow itself to be carried away by the passions aroused by externalities. A man is not, indeed, master of his fate, but he can maintain self-control and self-complacency through all the vicissitudes of life. [10]

TERPANDER flourished in the first half of the 7th century B.C. Achieving celebrity, in his native Lesbos, as a musician and lyric poet, he settled in Sparta and was called "the father of Greek music." In 676 B.C. Terpander was adjudged victor in the first musical contest at the Pythian feast of Apollo Carneius and was similarly honored at three successive festivals.

He established the first school of music in Greece, and is credited with having enlarged the compass of the lyre to an octave. He was the first to set poetry to music. That he revisited Lesbos is suppositional. [15]

THALES was a Miletian, who lived in the 6th century B.C. and was reckoned one of the seven wise men of Greece. He was equally celebrated as a philosopher, astronomer and geometer. He accurately predicted an eclipse of the sun for May 28, 585 B.C.; and to him were attributed various discoveries in geometry and astronomy. [32, 33]

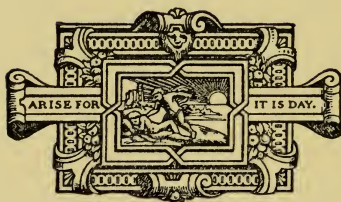
THEOCRITUS, the first of Greek idyllic poets, was a native of Sicily, and sang in the 3rd century B.C. Besides some epigrams and fragments, thirty-one existing short poems—mainly in the Doric dialect—are accredited to him. Scarcely half of these are pastoral in subject; but most of them may properly be called idylls, *i.e.* little pictures of life. [28, 42]

THEOGNIS was the only Greek elegiac poet whose works have come down to us in anything like complete condition, there being extant nearly 1,400 verses of his in the Ionic dialect. Poetically, he seeks to impress the orthodox doctrines of the Dorian aristocracy on a young Megarian noble named Cynus, and interpolates many quaint bits of worldly wisdom. [34]

XANTHIPPE, the wife of Socrates, had a shrewish temper, Xenophon records. In judging her character some allowance should perhaps be made for the unpractical and unconventional ways of Socrates, which could hardly have been other than exasperating to his helpmeet. He always went barefooted, even in winter, and wore the same clothing the year round. [4]

ZENO, the founder of the Stoic school of philosophy, conducted classes in Athens for fifty-eight years. He and his disciples strove to realize the virtuous wise man, for whom Socrates was the model. The ethics of the school of Zeno discriminated carefully between what was simply right and good and what was agreeable. Dying by his own hand in extreme old age, Zeno was yet honored by the Athenians with a tomb built at public expense, and with a bronze monument. [14]

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